

Al-Ḥikam Al-Ṭayyibiyya

Famous as

The All-Merciful Breath in the Human Form



The author:

The Gnostic Shaykh Aḥmad al-Ṭayyib Ibn al-Bashîr

Translated by:

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The Translator's Introduction

This is the first translation of the book of aphorisms by the renowned Sudanese Sammāni *Ṣūfī* scholar and revivalist Shaykh Aḥmad al-Ṭayyib b. al-Bashīr [1742-1824], identified as: *The All-Merciful Breath in the Human Form*. Shaykh Aḥmad al-Ṭayyib al-Bashīr is the founder of the Sammāniyya *Ṣūfī* order in Sudan and Egypt.

Aḥmad al-Ṭayyib al-Bashīr represented the intellectual peak of Sudanese *Ṣūfism*. He not only broke the isolation characterizing the Shaikh's world by forging close links with the great centers of Mecca and Medina, and Cairo. But he also authored numerous works that revealed a great philosophical depth. Besides showing the influence of Abu-Hamid al-Ghazali (d.505/1111), he notably showed the influence of the theory of Muhy al-Din b. 'Arab (d.638/1240), of the 'Unity of Being' (*Wahdat al-wujūd*) and other influence coming from

the mystical philosophies of al-Husain b. Mansur al-ḥāllaj (d.309/922), Shaihab al-Din al-Suhrawardi (d.587/1191), Abd al-Karim al-Jili (d.ca.832/1428)¹.

According to some historians, researchers, and al-Ṭayyib 's contemporaries, the most noteworthy aspects of the renewal of Shaykh Aḥmad al-Ṭayyib al-Bashīr and its sources are his notable authoring book, which has been referred to as the “book of aphorisms *Kitāb al-Ḥikam*,” which has been described as the cornerstone of his thought works.

One of the Shaykh's contemporaries, Aḥmad wad Isa, an esteemed scholar from Sudan, has written and shared his opinion on the intended book after reading the first aphorism, which states: “The first spiritual states in the people path of Allāh [*Ṣūfīs*] are repentance toward Allāh, dedication to His obedience through the fear of Allāh , patience on the Will of Allāh , and renunciation of everything other than Allāh “, He praised the author in when he wrote to him, said: “What a great Shaykh and Gnostic *Imām*, for previously thinking that asceticism is the end of the spiritual states [*maqāmāt*], while he added commenting on the entire authoring book, said: “collected [wealth] and hoarded, *أَجْمَعَ فَأَوْعَى*”².

Abd al-Qadir Mahmud said of *al-Ḥikam al-Ṭayyibiyya*

1- Mohammad. A. Mahmud. Quest for Divinity. A critical Examination of the Thought of Mahmud. M. Taha. Syracuse University Press. 2007. P. 2.

-2Qammar al-Dawla Zain al-Abdin. Aḥmad al-Ṭayyib al-Bashīr , *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis

in his well-known work “*al-Fikr al-Şūfī fi Asudan*”: the book of aphorisms to Shaykh Aḥmad al-Ṭayyib al-Bashīr was composed in the tradition of the great Şūfī Ibn Aṭā’ Allāh al-Sakandri, with a difference in performance, style, and direction. The most notable thing about the aphorisms of al-Ṭayyib is that they constructed a link between al-Ghazali and Ibn Arabi, whereas those of Ibn Aṭā’ Allāh are Ghazaliyyan³.

The Sudanese noted historian Muhammad Sa’id al-Qaddal (d.2008) about the book has written: “Shaykh Aḥmad al-Ṭayyib was the only *Şūfī* to write on the philosophy of *ṭaşawwuf*, despite the fact that quotations predominate in his writings to the point where it appears as if it is *mukhtarat*”⁴

And about the book wrote Shaykh A’sim Ibrahim al-Shazali al-Dirqawi [1954-], the follows: The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.” And from this science that the scholars have inherited comes the science *Jawami’-al-Kalim*, the words of which are brief but comprehensive in meaning, of what it contains of *Shari’a* , *ṭarīqa* , and *ḥaqīqa*, that is, of what include of *fiqh*, *sulūk* , and *lḥsān*, in confirmation of the prophet’s (pbuh) saying: “ I have been given *Jawami’-al-Kalim*”, and his saying [pbuh]: “*Whoever practices sincerity for*

Omdurman Islamic University, 2003, p-197.

3 Abd al-Qadir Mahmud. *Al-Fkr al-Şūfī fi Asudan*.

4 See Mohammad Sa’id al-Qaddal-Imam al-Mahdi *Luha li THair Sudani, Adar al-Sudaniyya lil Kotob*, Khartoum, , 1992, p: 30.

Allāh for forty mornings, the springs of wisdom would spring forth from *his heart* to *his tongue*. And among those sincere scholars who attest to the meaning of the *hadith* is the Gnostic Shaykh Aḥmad al-Ṭayyib al-Bashîr, who has promoted sixty aphorisms from his heart, which are strikingly similar to those of Shaykh Aḥmad b. Aṭā'illāh al-Sakandari. Eight other divine supplications also resemble those of Ibn Aṭā'illāh⁵.

The Shaykh's exposition of the book is extremely original, heavily introducing Sunni and philosophical terms and ideas. Sunni and philosophical Ṣūfī subjects, as well as Islamic sciences, were covered in the book. As a result, a range of subjects, including those related to *Shari'a*, *ṭarīqa*, and *ḥaqīqa*, were discussed in a straightforward and highly enlightening manner, demonstrating Shaykh Aḥmad al-Ṭayyib al-Bashîr as a knowledgeable scholar and Gnostic, and portraying him as a person with extensive understanding of the Islamic heritage textual tradition, particularly in its *Ṣūfī* demission.

The book was written more than 200 years ago and has been published in full three different editions. The first edition was handled by Shaykh al-Sammāni, Shaykh al-Bashîr (1850–1967), and this translated edition will be published by the author's grandson Shaykh al-Sammāni Shaykh Al-Bakri Shaykh al-Sammāni (born 1954-).

5 A'saim Ibrahim al-Kailai al-Shadhāli al-Driqawī. The book of Aphorisms: The All-Merciful Breath in the Human Form *And its interpretation identified as*, The Unique Jewel on the Science of the Unity & Oneness. *Dar al-Kutub al-ʿilmiyya*, Beirut, 2014, p.4.

The *All-Merciful Breath in the Human Form*, which comprises 275 pages and includes the author's commentary and explanations under the heading "*The Unique Jewel on the Science of the Unity & Oneness*," will be released soon.

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Al-Baha-al-Aqiq- KSA

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The author's biography

Aḥmad al-Ṭayyib b. al-Bashīr, who was born in 1155/1742-3. He is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that 'He is Aḥmad al-Ṭayyib b. *Mawlāi* al-Bashīr b. Mālik, b. *al-uṣṭaz* Muhammad Surūr, the Abbasi, the Sammani in his *ṭarīqa*, and Māliki in *madhab*'. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH)⁶.

Shaykh Aḥmad al-Ṭayyib is 'A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He memorized the Quran and studied some of the religious sciences under many *Shuykh* before travelling to *Hijaz*.

When he was sixteen or eighteen that is in 1758 or 1760 Aḥmad travelled to the *Hijaz*. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b. Muhammad 'Abd al-Salam al-Makki al-Shafi, a student of Muṣṭafā Kamāl al-Dīn al-Bakrī, into the Khāl watiyya, and by 'Abd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have

6 'Abd al-Mahmud Nūr al-Dā'im. *Al-Kuus al-Mutara fi Manqib al-Sada'a al-Arba*, 2008, p.109.

seen in a vision, that his real master was Muhammad b.ʿAbd al-Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of *ṭarīqas*, among them the Qādiriyya, Kḥālwatiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Aḥmad al-Ṭayyib was ordered by his master, to return to the Sudan, to initiate followers and “to make manifest the signs of the religion”, *izhar maʿalim al-din*⁷.

Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes⁸.

He is supposed to have authored over thirty works and treatises. The following is a list of the important works that still exist today, and can be traced back to him with credibility. A numbers of books, tackled the areas of prayers upon the prophet, *tawḥīd*, *aḥzabs*, and supplications.

1-*Hizb al-aman min Saṭāʿwat al-zaman*. for a comm. see ʿAbd al-Mahmud b. Nur al-Daim, *Minhat al-Rahman*.

Publ. Omdurman: Aḥmad al-Badawi al-Samāʿni,

7 Ibid

8 Neil McHugh. Holymen of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press.1993:139.

1955, 34pp: together with Abd al-Mahmud Nur al-Daim, *al-Jaysh al-Mansur* (SLUK 3844); *Hizb al-man min sAṭā'wat al-zaman ... wa ba'd min al-dua al-mathur*, Cairo: Aḥmad al-Badawi al-Sammān i, n.d., 15 pp, (SLUK 515644); Cairo *Dar al-ādāb al-arabi li'l tiba'a*, 1375/1956; Cairo: *M. Nahda* 1397/ (1977)⁹.

2-*Hizb al-Jalāl*.

3-*Hizb al-Jamāl*

4-*Hizb al-Kamāl*.

5- *al-Jawhar al-farid fi 'ilm al-whda wa 'l-tawhīd*.

Publ. as *K.al-ḥikam al-Musamma bi' l'-Jawhr al-farid fi 'ilm al-whda wa l'tawhīd*, Cairo: M. al-Misri 1955 262 pp (SLUK 3846); Cairo: *Dar al-tiba'a al-Muhammadiyya* 1389/ 1969.

6- *Khawass al-asma, fi baid khawass al-thulth al-thani min sir al-assrar*.

Partial comm. on author's *sir al-asrar*.

Publ: Cairo: M.al-itimad 1379/1959, 64 pp. (SLUK 3847).

7- *Kitāb an al-basmala*.

8- *Kitāb fi 'l-buruj al-ithnay ashar*. on astrology.

9 R.S.O'Fahy. Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian . E.J. Birll, 1994- p-96.

9- *Kitāb al-ḥikam*; see *al-Jawhar al-farid fi ‘ilm al-wahda wa’l-tawhīd*.

10- *Mukhtasr Salwat Aḥmad al-Ṭayyib*,

11- *Mukhtasr Ratib al-sa’da*. A precise of *ratib al-sa’da*:

for comm. See, Abd al-Mahmud Nur al-Daim, *Shahd al-ifada*¹⁰.

12- *al-Munajat*.

13- *Miftah al-qulub*.

14- *al-Nafas al-Rahmani fi’l-tawr al-insani*.

Ms: In the possession of the Sammāniyya of Tabat (photocopy in Bergen).

Publ: as *al-ḥikam al-musamā‘ bi l-nafas al-Rahmani fi’l-tawr al-insani*, Cairo, M. al-Misri, 1955.

15- *Ratib al-Sa’ada*.

See Hasan (1975), 135 -36.

16 - R. *fi’l-kimiya*,

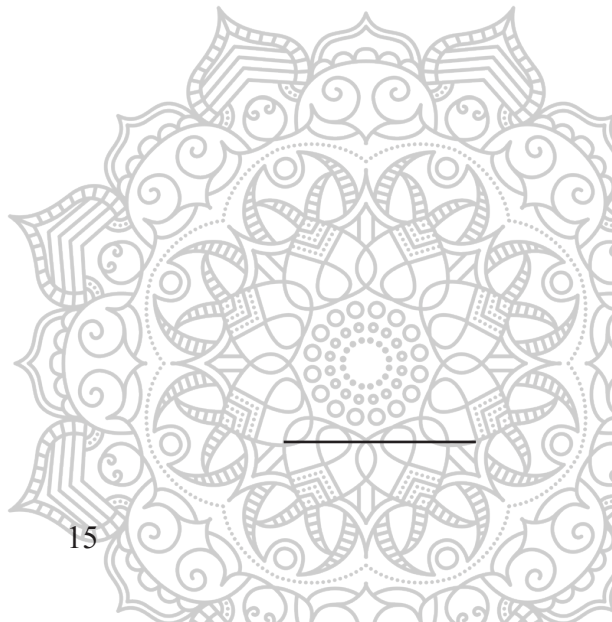
17- R. *fi’ilm al-kimiyya*,

18- *Sir al-asrar fi dhikr al-salat l-nabi al-Mukhtar*.

19- *Sirr Sir al-asrar*,

Qarib Allāh, *ṭarīqa* Sammāniyya, 21¹¹.

He is the founder of the Sammāniyya Ṣūfī order in Sudan and in Africa. He passed away in 1824 and came to be buried at Um-Marrih north of Omdurman.





Aphorisms' title

1- أَوَّلُ الْمَقَامَاتِ فِي طَرِيقِ أَهْلِ اللَّهِ: التَّوْبَةُ لِلَّهِ، وَالتَّزَامُ طَاعَتِهِ بِخَوْفِ اللَّهِ، وَالصَّبْرُ عَلَى مَرَادِ اللَّهِ، وَالزَّهْدُ فِيمَا سِوَى اللَّهِ.

The first spiritual states in the people path of Allāh [*Ṣūfīs*] are repentance toward Allāh, commitment to obedience of Allāh through the fear of Allāh, patience on the Will of Allāh, and renunciation of everything other than Allāh.

2 - أَيُّهَا الْمُرِيدُ الْجَاهِلُ بِإِقْبَالِكَ، حُطَّ بِأَلْكَ لِنَظَرِ اللَّهِ إِلَيْكَ فِي جُمْلَةٍ أَذْكَارِكَ، تَكُنْ مِنْ أَهْلِ حَضْرَتِهِ فِي عُدُوكَ وَأَصَالِكَ.

O *murīd*, who turning toward Allāh in ignorance. Be mindful of Allāh's glance at you in all of your recollections so that you will be among the people of His presence in your morning and evening.

3- لَا يُخْرِجُكَ مِنْ شُهُودِ الْوَهْمِ وَالْخَيَالِ إِلَّا كَثْرَةُ ذِكْرِ اللَّهِ بِالصَّدَقِ وَالِابْتِهَالِ.

Nothing will draw you away of the witnesses of illusion and imagination, except the frequent remembrance of God with sincere and true supplication.

4- التَّوْحِيدُ ظَاهِرُهُ التَّنْزِيهِ عَمَّا لَا يَلِيْقُ بِالذَّاتِ الْمُقَدَّسَةِ الْعَلِيَّةِ، وَبَاطِنُهُ نَفْيُ الْحَوْلِ وَالْقُوَّةِ مِنْكَ عَنَّا بِالْكَلِيَّةِ.

The monotheistic is an inward complete negation of any strength and power from you over you, while its outward manifestation is the transcendence of everything that does not fit the sacred elevated Essence.

5- مَنْ الْمَحَالِ أَنْ يَفْتَحَ اللَّهُ لَكَ بَابَ شَهَوْدِ حَضْرَتِهِ وَأَنْتَ لَمْ تُطَهِّرْ قَلْبَكَ مِنْ جَنَابَةِ شَرْكِهِ.

If you have not purified your heart of all remnants of Allāh's polytheism impurity, it is impossible opening to you the witness door of His presence.

6- لَا تَعْتَمِدْ عَلَى عَمَلٍ لَيْسَ لَكَ فِيهِ تَأْثِيرٌ وَلَا تَفْعَلْ فِعْلاً حَتَّى تَشْهَدَ فِيهِ الْقَادِرَ الْقَدِيرَ .

Never rely on a deed that you have no influence over it, and never perform a deed until you witness the Able the All Capable the All-Powerful on it.

7- إِذَا أَرَصَدَ الْحَقُّ وَحْدَةَ فِعْلهِ فِي فُؤَادِكَ فَلَا تُبَالِ مَعَهَا وَإِنْ قَلَّ عَمَلُكَ.

If the Truth [Allāh] has instilled the monotheism of His action in your heart, don't worry about it even though your deed is so little.

8- الاعتمادُ على عَمَلِكَ بِكَ مَثْبُتٌ لِتَأْثِيرِ قُدْرَتِكَ فِيهِ، إِنْ أَرَدْتَ أَنْ تَخْرُجَ عَنْهُ، أَرِخْ نَفْسَكَ مِنْ اعْتِمَادِكَ عَلَيْهِ.

Your dependence on your deed is confirmation of the influence of your power over it; if you desired to get away from it, rest yourself on your reliance on it.

9- مِنْ عِلَامَاتِ شَرِكٍ بِهِ اعْتِمَادُكَ عَلَى عَمَلِكَ بِكَ فَإِنْ خَرَجْتَ عَنْهُ بِكَلْبِيَّتِهِ جَالَ قَلْبُكَ فِي جَبْرُوتِهِ.

One of the signs of your polytheism is your dependence on your work; if you entirely release yourself of it, your heart will wander into the realm of His Might.

10- سَبَبُ الْهُمُومِ وَالْأَحْزَانِ الْإِحْتِجَابُ عَنْ رُؤْيَةِ الْمَلِكِ الدِّيَّانِ، إِذَا رَأَيْتَهُ فَاعِلًا مُتَصَرِّفًا فِي كُلِّ مَا يُرِيدُ فَقَدْ مَنَّ عَلَيْكَ بِأَوَّلِ جَوْهَرَةٍ مِنْ جَوَاهِرِ التَّوْحِيدِ.

The causes of the worries and sorrows is The King, The Recompensor's veiling vision, if you see Him acting in all of what He desires, then He favored you with first jewel of the Monotheism's jewels.

11- السَّلُوكُ عَلَى تَوْحِيدِ الْحَالِ طَرِيقُ الْمُقَرَّبِينَ لَا الْأَبْرَارَ، فَمَنْ سَلَكَهُ عَلَى يَدِ حَبِيرٍ عَارِفٍ بِاللَّهِ كَانَ مِنْ أَهْلِ حَضْرَةِ اللَّهِ.

The Traveling [*Sulūk*] upon the monotheism of spiritual state is the way of the nearest, not the Righteous, and whoever followed [the path] under a knowing expert of Allāh is one of the people of Allāh presence.

12- الهداية فَضْلُهُ، والضلالة عَدْلُهُ، فَمَاذَا تَقُولُ يَا جَهْلُول؟، سَلِّمْ الْأَمْرَ إِلَيْهِ فِي أَحْكَامِهِ، تَشْرَبْ مِنْ رَحِيقِ إِعْلَامِهِ. وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ.

What are you saying, O ignorant? The misguidance is His justice, and the guidance is His favor. Give Him the matter so He can rule so you can sip from the nectar of what He is giving, and for this, let competitors compete.

13- إِذَا أَخْرَجَكَ مِنْ شِرْكِكَ بِهِ فِي وَحْدَةِ الْأَفْعَالِ، أَدْخَلَكَ بَحْرَ التَّسْلِيمِ وَأَسْقَاكَ كَأْسًا مِنَ الْوَصَالِ.

If He took you from polytheism with Him in the oneness of actions, He brought you into the sea of surrender and made you sip from a cup of union (*al-wiṣāl*).

14- إِنْ أَرَدْتَ أَنْ تُحْطِيَ بِطَيْبِ وَصَالِهِ أَرِخْ نَفْسَكَ مِنْ شُهُودِ فِعْلٍ غَيْرِهِ تَكُنْ مُخْلِصًا بِهِ لَهُ، لَا بِكَ لَهُ.

If you wished to obtain His Union's purity, rest yourself [your heart] which is your heart, from witnessing an act of other than Him, where to be a true sincere by Him to Him, not by you to Him.

15- تَوْحِيدُ الْأَفْعَالِ لَا يَتَّبِثُ فِي سَكْرِهِ إِلَّا كُفْلَ الرِّجَالِ، إِذَا حَصَلَ لَكَ فِيهِ الْفَنَاءُ عَنِ الْأَنَامِ، كُنْ رَجُلًا جَامِعًا تَابِعًا لَشَرِيعِ مَنْ ظَلَّلَهُ الْغَمَامُ.

Only perfect men can manage to maintain their composure while being intoxicated by monotheism of acts. If you experienced annihilation from the creation while on it be a comprehensive man, who upholds the law of whom the clouds had covered.

16- الْمَعْرِفَةُ بِاللَّهِ مِنْ اللَّهِ أَنْ تَشْهَدَ اللَّهَ كَأَنَّكَ تَرَاهُ.

The Gnosis of Allāh from Allāh, is to witness Allāh as though you were seeing

Him, if you were not seeing Him, know that He is seeing you.

17- لَا تَأْخُذْ عَطَاءً مِنْ يَدٍ مِنْ أَيْدِي الْعِبَادِ حَتَّى تَشْهَدَ يَدَ اللَّهِ فِي الْمَنْعِ وَالْإِمْدَادِ.

Don't take anything from the creations' hands until you witness the hand of God in preventing and supplying.

18- كُلُّ شَيْءٍ بِيَدِ اللَّهِ وَالْخَيْرُ وَالشَّرُّ مُرْسَلَانِ مِنَ اللَّهِ مَنْ لَمْ يَتَحَقَّقْ بِشَهَادَةِ ذَلِكَ عَنِ اللَّهِ كَانَ مَبْعُوداً مَطْرُوداً مِنْ حَضْرَةِ اللَّهِ.

Everything is in the hands of God and good and evil are sent by God, whoever is not realized by witnesses of this from God is cursed and expelled from the presence of God.

19- مَنْ خَافَ مِنْ حَيَوَانٍ وَلَمْ يَشْهَدْ اللَّهَ فِيهِ فَقَدْ أَثْبَتَ لَهُ التَّأثيرَ وَصَارَ مُشْرِكاً شُرْكَاً خَفِيّاً بِوَحْدَةِ أفعالِ العلي الكبير.

Whoever is terrified of an animal but has never seen Allāh on it has shown the influence over him, and turned a polytheist with hidden polytheism by the Exalted The Greatest's Unity of Action.

20- توحيدُ الأفعالِ صعبٌ على النفوسِ، لأنَّ الإنسانَ لا يزالُ يرى الفعلَ من المحسوس من وحدَّ الله في فعله وجدَّ كلَّ فخارٍ في دينه.

Because the man still believes that the act originates from the sensible, Unity of the Acts is extremely difficult for the selves. Whoever acknowledges the monotheism of Allāh in His acts gains all pride in his faith.

21- العلمُ النافعُ ماحالٌ بَيْنَكَ وَبَيْنَ الأغيارِ، وأشهدكَ بِهِ لَابِكَ جمالُ العزيزِ الجبارِ.

The beneficial knowledge isolates you from all others but Allāh; it achieves this not through what you do but rather by allowing you to witness the beauty of the Compeller, the All-Mighty.

22- لا تخرجُ مِنْ شهودِ صفاتِ المعاني بك إِلَّا بعدَ أَنْ يُغْنِيكَ بِهِ عَنْ حياتِكَ.

Until He entirely annihilates you, you won't be able to escape from experiencing the aspects of your meanings

23- لا يعرف حقيقة مظاهر صفاته في الأكوان، إلا مَنْ كَانَ الْحَقُّ لَهُ السَّمْعُ
والبصر واللسان.

None shall ever know the reality of manifestations of His attributes in the creatures, except the one who the Truth [Allāh] to him was the hearing, seeing and tongue.

24- متى أشهدك إياك بك فقد أذللّك، وما إذا أشهدك إياك به فقد عظمك.

Whenever makes you a witness to yourself on your own, He lowers you; yet, whenever makes you a witness to yourself by means of Him, He honoured you.

25- إذا افنأك في صفاته القائمة به صرفك في مخلوقاته بقدرته ذاته.

If He had annihilated you in His Self-subsistence attributes, He would have then provided you the disposal over His creations by the power of His Essence.

26- تارة يظهر عليك شمس صفاته فتكون قادراً بالله وتارة يحجب ذلك عنك فتقول ما شاء الله.

Sometimes the suns of His attributes upon you reveal, so turned able by the ability of Allāh, and sometimes He veiled that from you, and you say God Has willed.

27 - لا يخلع عليك صفة من صفات قدمه إلا يُريح باطنك جملة من منازعته.

He didn't grant you an attribute of His eternal attributes but only He rests your inner from His argument

28- إِنْ كُنْتَ عَارِفًا بِهِ أَشْهَدُكَ مَوْتَكَ لِكَمَالِ حَيَاتِهِ وَإِنْ كُنْتَ عَارِفًا بِكَ غَطَّيْ ذَلِكَ عَنْكَ.

He bears you witness your death for the perfection of His life if you were knower of Him, and He would have covered that unto you if you were knower by you.

29- مِنْ الشَّرِكِ الْمُبْعَدِ لَكَ عَنِ الْمَعْرَاجِ وَالْحَضُورِ، وَقُوفُكَ بَيْنَ يَدَيِ الْمَلِكِ الْقُدُوسِ فِي الصَّلَاةِ وَقَلْبُكَ مَشْرُكٌ مَعَ قُدْسِهِ، وَمَعْرُضٌ عَنْ وَجْهِهِ، جَائِلٌ فِيمَا سِوَاهُ.

Out of the expelled kind of polytheism of your ascending and presence is your standing in the prayer between the hands of the King, the All Perfect while your heart has taken a partner with His sanctity, and drawn away of His Face roaming on other than Him.

30- الْحَقِيقَةُ مُشْهَدُهَا أَنَّ اللَّهَ وَاحِدٌ فِي فِعْلِهِ، وَالشَّرِيعَةُ مُثَبَّتَةٌ لِأَفْعَالِ خَلْقِهِ بِكَثِيرِ قَوْلِهِ، فَمَنْ اعْتَقَدَ فَاعِلًا غَيْرَ اللَّهِ فَشَرُّهُ جَلِيٌّ، وَمَنْ كَانَ مُسْتَنْدًا لَخَلْقِهِ مَعَ اعْتِمَادِهِ عَلَيْهِ فَشَرُّهُ خَفِيٌّ، فَمَنْ غَابَ عَنِ الْآثَارِ بِشُهُودِ الْمُؤَثِّرِ فَصَاحِبُ حَقِيقَةٍ فَقَطْ، وَمَنْ شَاهَدَ الْآثَارَ وَلَمْ تَحْجُبْهُ عَنْ رُؤْيَا الْمُؤَثِّرِ فَصَاحِبُ حَقِيقَةٍ وَشَّرِيعَةٍ.

The *Shari'a* affirms the acts of His creation while the Reality demonstrates that Allāh is one. Anyone who believes in a doer other than Allāh is practicing open polytheism, and anyone who relies on His creation while also relying on Him is practicing hidden polytheism. And whoever does not see the doer while seeing the created actions is among the men of Truth, whereas whoever does see the Doer while never veiled to view the created things is among the adherents of *Haqiqa* and *Shari'a*.

31- إِنْ أَرَدْتَ الشَّرْبَ مِنْ بَحْرِ الْحَقِيقَةِ وَلَكَ شَيْخٌ مَذَاقُهُ كَامِلٌ وَنُورُهُ هَاطِلٌ وَقَلْبُهُ عَمَّا سِوَى الرَّحْمَنِ غَافِلٌ فَلَا تَكْرَهُ مَا يُؤَدِّبُكَ بِهِ فَإِنَّهُ يَرِيدُ بِكَ الْأَدَبَ مَعَ رَبِّهِ.

If you want to drink from the sea of Reality and you have a perfect tasted guide whose light shines with is heedless on other than the Compassionate, don't be offended by the way he disciplines you because he desires you to behave properly towards his Lord.

32- آيَتَانِ يَطَهِّرَانِ قَلْبَ الْمُؤْمِنِ الْمُعْتَبِرِ مِنَ الشَّرِكِ الْأَغْمَسِ آيَةُ الْأَمْسَاكِ وَآيَةُ الْمَسِّ وَهِيَ: ﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾¹²، ﴿وَإِنْ يُمْسِكْ اللَّهُ بَصْرَكَ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾¹³.

Two verses from the Quran, the verse of withholding (*al-Emassak*) and the verse of touching, purify the heart of the believer who has paid attention to the warning of hidden polytheism, [*al-Mas*], [Whatever grace God opens up to man, none can withhold it; and whatever He withholds, none can henceforth release: for He alone is almighty, truly wise]. [And [know that] if God should touch thee with misfortune, there is none who could remove it save Him; and if He intends good for thee, there is none who could turn away His bounty: He causes it to alight upon whomsoever He wills of His servants. And He alone is truly forgiving, truly a dispenser of grace].

12 / 1 / فاطر: الآية: 2:

13 / 2 / يونس: الآية: 107:

33- معرفة توحيد الظاهر تقوية لتوحيد الباطن إن سلم صاحبه من دائه الكامن، ونظر الله تعالى وحده في المتحرك والساكن.

The recognition of the outwardly monotheism is strengthen to inwardly monotheism, if its owner being sound safe of the potential disease, while seeing Allāh a lone behind the motion and stillness.

34- ما أحبَّ رجلٌ أن يُعرفَ بإظهارِ الكراماتِ إليه وانقيادِ الخلائقِ عليه إلا ذهبَ دينه وفَسَدَ في مَولاهُ يَقينُهُ أَدفَنَ نَفْسَكَ في الترابِ وأذكره امتثالاً وحباً وبنيةِ الأسبابِ تَلْ مُواهبِ الوَهَّابِ.

A man didn't like being acknowledged when miracles happened to him, and the creations submitted to him, but only his faith is gone, and his certainty in his *Mawlā* [Allāh] has been corrupted. Bury yourself in the dust, and act in accordance with the command, love, and good intended reasons, and to Him remember, there you gain the gifts from Him [the Bestower].

35- الرياء مانع قوي عن حضرة وحدة المولى لأتته تعالى أغنى الشركاء، وهو عن ثلاثة أشياء رياء في الأقوال ورياء في الأفعال ورياء في الأحوال عند ظهورها والخفي منها.

Hypocrisy [*Riyā*] is strong deterrent of the Unity Presence of *al-Mawlā* [Allāh], for He is *ta'ālā* is the most freest from need of the partners. And its origin is of three things: *Riyā* in sayings, *Riyā* in deeds, and *Riyā* in spiritual states [*ahwāl*], in both its outward and its hidden aspects

36- كُنْ لِلّٰهِ عَبْدًا فِي الْمَرَادِ وَلَا تَكُنْ لَهُ عَبْدًا صَاحِبَ عِنَادٍ يَمْدُكَ بِأَسْرَارِ
رَبُّوبِيَّتِهِ بَيْنَ الْعِبَادِ، فَإِنْ لَمْ تَرْضَ بِفَعْلِهِ بِكَ فَأَنْتَ عَبْدٌ لِنَفْسِكَ وَهَوَاكَ
وَدُنْيَاكَ وَشَيْطَانِكَ.

Be a servant to Allāh in what He willed, and don't be a stubborn person. If you were, He would support you with His lordship's secrets among the creatures. If, however, you were not satisfied with His action toward you, then you would be a slave to your desires, the devil, your ego, and the worldly matters.

37- إِنْ أَرَدْتَ أَنْ تَكُونَ مِنَ الْمُقَرَّبِينَ أَهْلَ السِّبَاقِ لَا تَرِ لَوْجُودَكَ أَثَرًا، وَلَا لِدَاثِكَ رَفْعَةً، وَلَا لِنَفْسِكَ عَمَلًا مِنْكَ إِلَيْهِ يَسَاقُ.

If you want to be among the most nearby and forerunners, don't see for you being neither any effect, nor an elevated place neither for your own essence, nor from your ownself to him a deed that is to be presented.

38- وَصَوْلَكَ إِلَى اللَّهِ وَصَوْلَكَ إِلَى عِلْمِ الْعِظَمَةِ وَالْجَلَالِ وَاتِّصَالَكَ بِشُهُودِ
وَحْدَةِ ذَاتِهِ وَصِفَاتِهِ وَأَسْمَائِهِ بِوَحْدَةِ الْأَفْعَالِ.

Your reaching to Allāh entails ascending to the science of Mighty and Majesty, as well as your connection to His Essence, Qualities and Names, with the unity of actions.

39- مَنْ وَحَّدَ اللَّهَ بِشُهُودِ مَظَاهِرِ الْأَسْمَاءِ وَجَالَ فِكْرُهُ فِي قَدِيمِ الْمَعْنَى فَقَدْ سَمَا.

Whoever acknowledges the oneness of Allāh, by taking in the manifestations of the Names, and letting his thoughts wander over the eternal realm of meaning is raised to the highest.

40- إِنْ أَوْصَلَكَ الْمَنَانُ إِلَى أَعْظَمِ مَكَانٍ أَشْهَدَكَ لَا أَنْتَ وَلَا الْأَكْوَانُ، كَانَ اللَّهُ وَلَا شَيْءٌ مَعَهُ وَهُوَ الْآنَ عَلَى مَا عَلَيْهِ كَانَ.

If The Bestower of favors (Al-Mannān) raised you to the exalted rank, make you witness that neither you nor the creatures were there. Allāh was and there was nothing with Him, and He is now as He was.

41- إِذَا أَرَدْتَ بِإِرَادَتِهِ أَلَّا تَكُونَ مُشْرِكًا بِوَحْدَةِ ذَاتِهِ لَا تَدْعُ أَوْصَافَهُ الْمُخْتَصَّةَ بِهِ وَهِيَ الْوُجُودُ وَلَوْ أَزَمَهُ.

If you desire by His Will to be freed from polytheism by the Unity of His Essence, do not claim the attributes that belong to Him, which are His Existence and its requirements.

42- الْوُجُودُ كُلُّهُ ظُلْمَةٌ وَإِنَّمَا أَنَارَهُ بِحَلِيِّ الْحَقِّ فِيهِ، فَمَنْ رَأَى الْوُجُودَ وَلَمْ يَشْهَدْ وَحْدَةَ وَجُودِهِ فَقَدْ أَشْرَكَ بِهِ.

The existence is entirely dark, only enlightened by the manifestation of the Truth therein, and whoever witnessed the Being, but did not see the Oneness of His existence associated partner with Him.

43- مَا حَجَبَكَ عَنِ الْحَقِّ تَعَالَى إِلَّا شِدَّةَ قَهْرِهِ لَكَ وَقُرْبَهُ مِنْكَ، إِنَّ أَشْهَدَكَ قُرْبَ ذَاتِهِ مِنْكَ أَوْجِبَ لَكَ الْفَنَاءَ فِي ذَاتِهِ عَنْكَ.

Never veiled you from the Truth [Allāh] only the force of His Might over you, and His nearness from you, that if He Has made you witness the closeness of His Essence from you, upon you did He necessitate the annihilation in His Essence of you.

44- أَنْتَ مَعَ الْوُجُودِ مَا دُمْتَ تَشْهَدُ لَكَ مَعَهُ وَجُوداً، فَإِنْ اصْطَفَاكَ وَ هُنَّاكَ جَذْبَكَ وَأَذْنَاكَ وَغَيْبَكَ عَنِ إِيَّاكَ.

You are with the being as long as you witness a being for you with Him, if He elected you, to you Has honored, He attracted and drew you near, while He made you absent of yourself.

45- إِنْ كُنْتَ عَارِفاً بِذَاتِهِ أَشْهَدَكَ عَدَمَكَ لِوُجُودِهِ، وَإِنْ كُنْتَ جَاهِلًا بِوُجُودِهِ أَشْهَدَكَ وَجُودَكَ لِعَدَمِهِ.

As long as you are aware of His Essence, He witnessed you your nothingness to His Existence, and as long as you were ignorant of His Existence, He made you witness to His nothingness being.

46- الْكَرَامَةُ الْعُلْيَا أَنْ تَغِيبَ عَنْ نَفْسِكَ وَالْأَكْوَانِ بِشَهَادَةِ اللَّهِ رَبِّمَا بَرَزْتَ الْكَرَامَةُ وَأَنْتَ لَمْ تَرَ الْحَقَّ أَمَامَهَا.

The greatest miracle is to be absent from oneself and the creations, with Allāh as your witness; maybe the miracle has already occurred while you see the Truth there in its occurrence.

47- المؤمنُ ينظرُ بنورِ اللهِ في الملكُوتِ، والعارفُ ينظرُ بهِ إليهِ في حقائقِ
اللاهوتِ.

The believer sees with light of Allāh in the Heavenly Realm, whereas the Gnostic sees by Him to Him in the realities of the Realm of Absolute Unity.

48 - إِذَا دَخَلَ قَلْبُكَ سُلْطَانَ الْأَحَدِيَّةِ غَبِثَ عَنِ الْأُنْيَةِ، إِنَّ الْمُلُوكَ إِذَا
دَخَلُوا قَرْيَةً أَفْسَدُوهَا بِالْفَهْرِيَّةِ.

If your heart penetrated the power of Oneness, you turn absent of yourself, verily, when kings enter a village, they ruin, and inevitably prevail over it.

49- سُبْحَانَ مَنْ حَجَبَ مَنْ شَاءَ عَنِ جَمَالِ صِفَاتِهِ، وَتَجَلَّى لِمَنْ شَاءَ
بِكَمَالِ ذَاتِهِ .

Glory to Him Who has veiled whoever from the beauty of His qualities and manifested to whomever with the perfection of His Essence.

50- إِنْ جَعَلَكَ مِنَ الْمُقَرَّبِينَ لَا يُغْفِلُكَ عَنْ وَحْدَتِهِ، وَإِنْ جَعَلَكَ مِنَ
الْأَبْرَارِ حَجَبَكَ عَنْهُ بِكَ لَا بِهِ.

If He made you among the nearest, He didn't make you heedless of His Unity, and if He made you among the righteous, He veiled you of Him by you, and not by Him

51- العارفُ بالله مَنْ يشهد الحقَّ في كلِّ شَيْءٍ يَرَاهُ، والعارفُ بنفسِهِ لله مَنْ استَدَلَّ عَلَيْهِ بِمَا سِوَاهُ.

The Gnostic by Allāh is the one who witnesses the Truth in everything that is seen. While the knower by himself to Allāh is who inferred unto Him with other than Him.

52- الْفِكْرَةُ فِكْرَتَانِ فِكْرَةٌ تَسْتَدِلُّ بِهَا عَلَى خَالِقِ الْأَكْوَانِ وَفِكْرَةٌ تَشْهَدُكَ مَقَامَ الْإِحْسَانِ.

The contemplation (*al-fikra*) is of two kinds: one in which you infer with the Creator of the creations, and the other in which you reflect on how you came to witness the spiritual status [*maqām*] of *Ihsān*.

53- الْحُبُّ حُبَانِ حُبٌّ مَنَشُؤُهُ التَّصَدِيقُ وَالْإِيمَانُ وَحُبٌّ مَنَشُؤُهُ شَهُودُ الْمُنْعَمِ بِالْعِيَانِ.

The love is of two kinds: one that originates from believing and having faith, and one that originates from seeing and witnessing the Sustainer [Allāh].

54- الْحَالُ مَعْنَى يَرِدُ عَلَى الْقُلُوبِ، وَالتَّجَلِّي مَا يَكْشِفُ اللَّهُ بِهِ لَكَ عَنْ أَنْوَارِ الْغُيُوبِ.

The spiritual state [*hāl*] is a meaning that descends upon the hearts, and the manifestation [*tajallī*] is what Allāh discloses by it to you the lights of the unseen.

55- عَجَباً مِنْكَ يَا ذَا الْقُدْرَةِ وَالْاعْتِزَازِ تَارَةً تَقُولُ الْحَقِيقَةَ وَتَارَةً تَقُولُ
المَجَازَ، فِي ذَلِكَ حِكْمَةٌ مَخْفِيَةٌ عِلْمُهَا عَازٍ، مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ
حَقِيقَةً مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ مَجَازٌ.

How wonderful O You the Most Mighty and Proud;
sometimes You speak of Reality, and sometimes You
speak of Metaphor, and in that a hidden wisdom, how
precious it is, that whatever good happens to you, is
actually from Allāh, and whatever evil happens to
you, is metaphorically from your (own) soul.

56- سُبْحَانَ مَنْ جَعَلَ خَلْقَهُ حِجَاباً لِحَضْرَةِ مَمْلَكَةِ قُدْسِهِ، فَمَنْ فَنِي عَنْ
أَفْعَالِهِمْ وَصَلَ لِحَضْرَةِ وَحْدَةِ فِعْلِهِ، وَمَنْ فَنِي عَنْ أَسْمَائِهِمْ وَصَلَ لِحَضْرَةِ وَحْدَةِ
أَسْمَائِهِ، وَمَنْ فَنِي عَنْ صِفَاتِهِمْ وَصَلَ لِحَضْرَةِ وَحْدَةِ صِفَاتِهِ، وَمَنْ فَنِي عَنْ
ذَوَاتِهِمْ وَصَلَ لِحَضْرَةِ وَحْدَةِ ذَاتِهِ.

Glory to Him Who makes a veil to the sacred kingdom
of His presence out of His creation. And whosoever
annihilated their actions attained at the Unity of His
actions. And whoever annihilated their names reached
in the Unity of His Names. And whoever annihilated
their attributes attained at the unity of His attributes.
And whoever annihilated themselves achieved His
Unity of Essence's presence.

57- لا يُحْطَى بأعلى الدَّرَجَاتِ إِلَّا مَنْ يَسْمَعُ بِسَمْعِ الشَّاهِدِ وَيَبْصُرُ التأثير من عين الذات بِبَصَرِ الواحد. الأفعال ظاهرها لذات الحيوان وباطنها لذات الملك الديان، التأثير إيمًا هو مجاز للصفات وحقيقة للذات الموصوفة بالصفات.

Only those who hear with *al-Shahid's* (Allāh) hearing, and see the effect of the Essence (*A-Dhāt*) by sight of the One and Sole (Allāh) will gain the highest of rankings. The actions were externally assigned to the human essence and internally to The King The Recompensor (*Al-Dayyān*). The effect is merely a metaphor for the traits and the actuality of the Essence that is defined by the attributes.

58- السَّمَاعُ فِي مَشَارِبِ الْقَوْمِ عَلَى طَرَقٍ وَحَقِيقَتُهُ أَنْ تَسْمَعَ مِنَ الْحَقِّ.

In *Ṣūfī* pathways the audition is in a variety of ways, but in actuality, is to hear from the Truth.

59- إِذَا أَرَادَ اللَّهُ أَنْ يُطْلِعَكَ عَلَى وَلِيٍّ مِنْ أَوْلِيَائِهِ، طَوَى عَنْكَ وَجُودَ بَشَرِيَّتِهِ، وَأَشْهَدَكَ سِرَّ خُصُوصِيَّتِهِ.

When Allāh desires to make known to you one of His *awlīyā*, He will roll up his humanity, and reveal the secret of his particular distinction.

60- إِذَا أَرَادَ أَنْ يَخْفِيَ عَنْكَ نَفْسَهُ حَجَبَكَ عَنْ أَهْلِ حَضْرَتِهِ وَعَرَفَكَ بِأَهْلِ عَقْلَتِهِ، وَهَذَا مِنْ عِلَامَاتِ مَقْتِهِ.

One of His wrath's signs when He desires to conceal Himself from you, He veiled you from the people of His presence, and recognized you to the ones of His heedlessness.



Intimate Discourse (*Munājāt*)

Shaykh Aḥmad al-Ṭayyib Ibn al-Bashīr came up with eight supplications towards the conclusion of his book *The All-Merciful Breath in the Human Form*, and he has written about them: “I had come up with the supplications *al-Munājāt* that included both the external and internal aspects of various issues, as well as their dignified and hidden meanings. Because of their grandeur and plenty of favors, whoever reads them in the late hours of the night tastes their sweetness and makes progress toward the good. I called them by the name “*al-Uluhiyyat*” eight times upon the number the letters “*haa*” So, by His Might, I say, the living of the hearts, the ease of the soul, and the removal of the trials upon them, seeking His aid [*madad*]”.

1-إِلَهِي كَيْفَ تُخْفِي وَأَنْتَ الْمَعِينُ لَنَا فِي الْبَاطِنِ وَالظَّاهِرِ ، أَمْ كَيْفَ تَغِيبُ وَأَنْتَ قَرِيبٌ مِنَّا إِلَيْنَا نَاطِرُ

My Lord, how do You hiding Yourself from us while yet being our external and internal helper? How do You go unseen while still being close enough for us to see You?

2-إِلَهِي أَعِنَّا عَلَى فِعْلِ مَا تُحِبُّ وَتَرْضَى، فَإِنْ فَعَلْتَ بِنَا خِلَافَ مَا تَرْضَى،
فَرَضْنَا بِالْقَضَاءِ

My Lord helps me to do of what You love and please, and if You did on us other than what You did not please, make us be please to the fate.

3-إِلَهِي الْهِمِّ السَّوَابِقُ، لَا تَحْرِقْ أَسْوَارَ الْقَدَرِ السَّابِقِ، فَكَيْفَ يُفِيدُنَا فِي ذَلِكَ، تَدْبِيرَ الْإِلَهِ

My Lord, the preceding intentions cannot pierce the walls of predestined Decrees, the self-directing of the later, how benefiting us on that.

4-إِلَهِي، مَتَى بَعَدَتْ إِرَادَتُكَ عَنَّا حَتَّى نَشَاءَ مَعَكَ، وَمَتَى غَابَتْ قُدْرَةُ دَاتِكَ عَنَّا، حَتَّى نَسْتَدِلَّ بِصُنْعِهَا عَلَيْكَ

My Lord, when did Your Will become remote from us until we made our Will with You, and when did the power of Your Essence become distant from us until we sought proof by making it on You?

5-إِلَهِي لَا جَاهِلَ بِكَ إِلَّا مَنْ أَجْهَلْتَهُ، وَلَا عَارِفَ بِكَ إِلَّا مَنْ عَرَفْتَهُ، الْأَمْرُ إِلَيْكَ، وَالْقُلُوبُ بَيْنَ يَدَيْكَ، حَقَّقِي بِأَوْصَافِي بِمَنْكَ لَدَيْكَ

No one is ignorant of You except for the individual who You make ignorant, and no one is knowledgeable of You except for the individual who You make knowledgeable. My lord, the matter is in Your hands, and the heart is in Your hands. You gave me the gift of being actualized with my attributes.

6-إِلَهِي أَحْفَيْتَ ذَاتَكَ فَلَيْسَ تُرَى، وَأَظْهَرْتَ صِفَاتِكَ فِي الْوَرَى، وَقُلْتَ
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى، سُبْحَانَكَ أَيْنَ كُنْتَ قَبْلَ ذَا

My Lord, You conceal Yourself, It can't be seen, You made Your qualities visible in the creation, and You declared that the Most Merciful [who is] above the Throne established, glory be to You where You were prior to that.

7-إِلَهِي نَفْسِي تَشْتَوُّ لَوْصِفِ ذَاتِكَ وَهِيَ جَاهِلَةٌ بِوَصْفِهَا هِيَ، فَمَتَى
تُشْرِقُ لَكَ، سُبْحَانَكَ لَقَدْ تَزَرَّهْتَ عَنِ الشَّبِيهِ وَالْمَثِيلِ وَالنَّظِيرِ، ذَاتًا وَصِفَاتًا
وَأَفْعَالًا، وَأَنْتُمْ بِهِمْ خَيْرٌ

My lord, myself longing for characteristic of Your Essence, yet it is ignorant by its own characteristics, when did it to You shine, glory be to You, You have transcendent of the similitude, likeness, and peer, neither of essence, attributes, and acts, yet You are with them acquainted.

8-إِلَهِي عَلِّمْنَا مِنْ لَدُنْكَ، وَلَا تُشْهَدْنَا ذَلِكَ إِلَّا بِكَ عَنْكَ

My Lord, taught us from You, and do not witness us that, except by You of You.

والحمد لله أولا وأخيرا

The book of aphorisms to Shaykh Aḥmad al-Ṭayyib al-Bashīr was composed in the tradition of the great Ṣūfī Ibn Aṭā' Allāh al-Sakandri, with a difference in performance, style, and direction. The most notable thing about the aphorisms of al-Ṭayyib is that they constructed a link between al-Ghazali and Ibn Arabi, whereas those of Ibn Aṭā' Allāh are Ghazaliyyan"

Dr. Abd al-Qadir Mahmud

"Shaykh Ahmad al-Tayyib was the only Ṣūfī to write on the philosophy of ṭaşawwuf, despite the fact that quotations predominate in his writings to the point where it appears as if it is mukhtarat".

Dr. Muhammad Said al-Qadal

"Al-ḥikam al-Tayyibiyya book has demonstrated the originality of the scientific contribution that was strongly supported in the Ṣūfī spirit's innermost realms, as well as what brings to light the Gnosis issues that are known to adherents of Logical Positivism with the Ṣūfī philosophy or the philosophical demission in Ṣūfism"

Dr. Abd al-Jabar al-Mubarak

"Whoever practices sincerity for Allāh for forty mornings, the springs of wisdom would spring forth from his heart to his tongue. And among those sincere scholars who attest to the meaning of the hadith is the Gnostic Shaykh Aḥmad al-Ṭayyib al-Bashīr, who has promoted sixty aphorisms from his heart, which are strikingly similar to those of Shaykh Aḥmad b. Aṭā' Allāh al-Sakandari. In addition to, eight other divine supplications also resemble those of Ibn Aṭā' Allāh"

Dr. A'sim Ibrahim al-Shadhili al-Dirqawi

The book covered a range of subjects, including those related to Shari' a, ṭarīqa, and ḥaqīqa, were discussed in a straightforward and highly enlightening manner, demonstrating Shaykh Aḥmad al-Ṭayyib al-Bashīr as a knowledgeable scholar and Gnostic, and portraying him as a person with extensive understanding of the Islamic heritage textual tradition, particularly in its Ṣūfī demission"

The translator